
Mr. COLLIER'S
S E R M O N

On the Lamented DEATH of
Her SACRED MAJESTY
Queen A N N E
Of Blessed Memory.

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MR. COLLEGE'S

SERMON



OF THE

OF BIBLES

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A
S E R M O N

On the Lamented DEATH of
Her SACRED MAJESTY
Queen A N N E
Of Blessed Memory.

Preach'd
At *Harfield* in *Middlesex*.
August the 29th.

B E I N G
The Sunday after Her Interrment.

By NATHANIEL COLLIER, M.A.

L O N D O N:
Printed for ROBERT KNAPLOCK, at the *Bishop's*
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P S A L M LXXXII. 6, 7.

*I have said, Ye are Gods: and
all of you are Children of
the most High. But ye shall
die like Men.*

ONE of the greatest Temporal Blessings a Nation can enjoy, is, That of being Govern'd by a Good and Religious Prince; One that makes the Glory of GOD and the Happiness of his People, the chief Subject of his Counsels, and principal Design of all his Actions: One who looks upon That as the best Rule of his Government, which was the End of its Institution; and considers Himself so much happier than other Men, as the Extent of his Influence is larger; under so much the greater Obligations to do Good, by how much better Opportunities he enjoys for Doing it, by the Height of his Station.

THAT our late most Graciour Sovereign fully answer'd this Character in all Her Behaviour, *truly seeking the Honour and Glory of GOD, and studying to preserve the People committed*

B

mitted

ted to her Charge, in Wealth, Peace, and Godliness, is a Truth that will never be deny'd, but by the most Ungrateful Malice. And therefore the Loss of so Good a QUEEN, will, I think, not only Excuse, but does very justly Require the Lamentation and Mourning over Her, to be as far extended as Her Good Works.

2 Sam. i.
24.

THE Daughters of Jerusalem were requir'd to Weep over Saul, who was a wicked King; and that even by David, whom he had persecuted: And shall there be found any Subject of the British Crown, that refuseth to weep over a Pious QUEEN, who *was not a Terror to Good Works, but to the Evil!* But 'tis astonishing that Any who so lately enjoy'd the Benefit of Her Protection, and at present feel the favourable Influence of Her mild Government, should so soon (I will not say Forget, but) Revile Her MEMORY, which will Flourish and be Blessed, not only in the Present, but in Future Ages, when the Prov. x. 7. Names of such Miscreants shall rot; Barbarous Wretches! that cannot think it enough to have made Her Life Uneasy by their Murmurs and Discontent, while She employ'd Her whole Care to make them Happy, and sacrificed Her Ease to their Quiet, but must pursue Her to Her Grave, and trample upon Her Ashes, *as though She had not been Anointed with Oyl.* Very Faithful Subjects indeed, while they stood in Awe of the Sword of Justice! But let them not think that the GOD Above doth not regard them; nor will call them to Account

Account for those *Hard Speeches which they have spoken against* his Vicegerent; whom in my Text He dignifies with the Title belonging to Himself, however subject to Death like other Men, *I have said, Ye are Gods: &c.*

NOT that the former Part of my Text is less applicable to Princes, because they cannot be exempted from the Sentence of the latter: Or, that Good Princes have less Claim to the Title of *Gods*, even after Death, than before, but rather more. And therefore we cannot doubt, but that our late Gracious SOVEREIGN of Blessed Memory, may now in a more proper Sense be reckon'd among the *Gods*; as having obtain'd a Place upon a more glorious Throne than that She has left, among the *Children of the Most High*, in the Kingdom of Her Eternal FATHER that *endureth for Ever*; where She receives greater Satisfaction from having done the Will of GOD, than from Her Claim to the Title here on Earth; unless as Her Claim to the Title, gave Her greater Opportunities of doing the Will of GOD; and so of increasing the Glory of that Crown She has now receiv'd, never to part with more. Happy for Her, that the Princes of the Earth are yet subject to the *King of Terrors*; that those who are Gods among Men, and in a peculiar manner stil'd the *Children of the Most High*, are not exempted from the common Fate of all Mankind! Since the Possession of an earthly Crown is incompatible with an heavenly Inheritance; and the Joys of Eternity are not attainable, but by *passing through*
the

the Grave and Gates of Death : For, as St. Paul speaks, whilst we are at home in the Body, we are absent from the L O R D.

AND tho' we that were Her Subjects have the less Reason to complain, because of Her effectual Care in transmitting the Crown to a Protestant Successor, our Gracious S O V E R E I G N now Reigning; yet may we be allow'd to shed a Tear over Her Hearse, and to pay the last Debt that Gratitude requires to the Memory of the Best of Q U E E N S. *I have said, Ye are Gods: &c.*

THIS Psalm, according to its Title, was compos'd by *Asaph*, as is suppos'd, in the Time of *Hezekiah*; before he had Reformed the Corruptions which had crept into the Civil Judicature among the *Jews*, since the Days of *David* and *Solomon*. It contains a severe Expostulation with the corrupt Judges and Rulers of those Times, for perverting of Justice, and as it is express'd in the 2d Verse, *Accepting the Persons of the Wicked*. And the Psalmist exhorts them to reform those Abuses, to *Defend the Poor and Fatherless*, to *do Justice to the Afflicted and Needy*, by several Arguments.

First, B Y the Consideration of their being observ'd by the Supreme J U D G E and G O V E R N O R of the World, and their being themselves accountable at an higher Tribunal, for their Administrations here below. G O D *standeth in the Congregation of the Mighty; He judgeth among the Gods*, ver. 1. Which Word [*Gods*] repeated

repeated in my Text, with the additional Title of *Children of the Most High*, suggests.

A Second Consideration or Motive to the Judges of the Earth to act Uprightly, *viz.* The Dignity of their Character, as being honour'd with the Name of *the Most High God*; which yet they are not to look upon as belonging to them in such a manner, as to make them cease to be Men; and lest they should forget this,

THE Psalmist admonishes them of their Mortality in the latter Part of my Text; and so urges That as a Third Consideration or Motive to Righteousness in Judgment: *ye shall die like Men, and fall like one of the Princes.* Tho' God had so highly exalted them, as to give them a Name which is above every Name; yet were they not to think their Nature thereby alter'd, or that they could be exempted from the common Laws of Mortality, any more than other Men. *I have said, Ye are Gods: But ye shall die like Men.*

WHICH Words, with relation to the Sense of the Context, and the Occasion of this Psalm, are indeed primarily to be understood of Inferior Magistrates and Rulers, put into the high Trust of Judging the People by an earthly Superior. But if those, who immediately receive their Authority from *Men of like Passions with themselves* here on Earth, are on Account of an imperfect Resemblance and Participation of the Divine Authority, here dignify'd with the Title of *Gods, and Children*

of the Most High; then certainly, the highest Supreme Governors of a People have still a better Claim to the same Honourable Name, in as much, as GOD Himself is the immediate Fountain of their Power. And therefore, I may be allow'd to understand the Words I have now read, as applicable in the most proper Sense of the two, to such chief Magistrates; especially, since They, no less than the Governors sent by them, are subject to the Sentence of Death pronounc'd in the latter Part of my Text; Ye shall die like Men.

WHEREFORE, without taking any further Notice of the Original Occasion of these Words, I shall make the following Heads the Subject of my further Discourse upon them.

I. *I shall Consider in what Sense, and upon what Account, the Princes and Rulers of the Earth are here, and in other Places of Scripture, call'd Gods, and Children of the Most High.*

II. *I shall Consider the Uncertainty of their Lives, notwithstanding, and the Necessity They, as well as other Men, are under, of submitting to Death. And then I shall conclude,*

III. *In the Third Place, with an Inference or two, easily deducibly from the two foregoing Particulars. And,*

I. I

I. I am to Consider; In what Sense, and upon what Account the Princes and Rulers of the Earth, are in my Text, call'd *Gods, and Children of the Most High*. Now the Name of *Gods*, to be sure, cannot be apply'd to our Earthly Governors, in a Proper, but Figurative and Metaphorical Sense, as being GOD's Vicegerents and Representatives upon Earth, as their Power and Authority is deriv'd from GOD, the Supreme Governor of the World; as He has put his Majesty upon them, and constituted them his *Ministers*, to Watch over his People for their *Good*, and to take Care of his Concerns here below. Which that they may more effectually do, He has communicated to them, and entrusted with them, a Ray or Portion of His own Divine Power and Authority, and Seal'd it to them by the Imposition of His Name. Thereby teaching those that are under Subjection, upon what Account they are to Obey; thereby instructing such as Govern, whose Place they supply: That so the One may *not seek their own*, but the *Glory of Him that sent them*, and gave them their Commission: And the Other may not presume to Resist the Authority, in the Ordinance of GOD, Rom. xiii. or Rebel against GOD Himself, in Rebelling against his Vicegerents: *He hath said, that they are Gods*; Gods in Title, tho' not in Reality; Gods by Deputation, tho' not by Nature. In some Sense, no more indeed than the Children of Men; in another, no less than the *Children of the Most High GOD*.

Acts xii.
22.

HAD the People to whom *Herod* made his *Oration* saluted him by the Name of a *God*, only in the secondary Signification of the Word, they could not so properly have been charg'd with Blasphemy; because as their King he was invested with the Authority of *GOD*: But when their Flattery proceeded so far as to detract from, when he was so vainly puffed up as to receive, *the Glory* that was due to none but *GOD*, in that blasphemous Acclamation, *It is the Voice of a God, and not of a Man*; it was Time for the Divine Justice to let him know that *he was but a Man*, by a Judgment worthy of *GOD*. *Herod* had the same Right to the Title of a *God* in an improper Sense, as any other wicked Prince or Magistrate; and therefore his Fault consisted in assuming that Name in a more proper Sense, wherein it is applicable to none but the Great and Almighty *LORD* of Heaven and Earth, who is King of Kings.

BUT if such a Prince as *Herod* may be entitled to the honourable Names of my Text, which the Scriptures give in common to all Magistrates and Rulers; if those that *Judge unjustly* may be called *Gods and Children of the Most High*: Then how much more justly may those Appellations be apply'd to Pious Kings and Princes, who fully answer the End of their Appointment, who have a constant Eye to *GOD's* Glory, "Have their Hearts wholly bent on honouring *GOD*, promoting Virtue, and profiting Mankind, seeking the Interest of their People, doing Justice, shewing

“ing Mercy, and imitating Him, whose Ministers and Substitutes they are,” and whose Name they bear? It were but Natural for the Heathen to say of such Princes, what the Men of *Lystra* did of *Paul* and *Barnabas*, that the Acts xiv. Gods were come down to them in the likeness of ^{11.}

Men: And it were no more than Gratitude in Christians to say of them, That Men were set over them, who came as near as possible to the likeness of God.

AND we may reasonably conclude, that when Princes represent God in his Holiness as well as in his Authority, they will be directed in such an especial manner by His unerring Wisdom, as to be entitled to the Name of Gods in the Sense wherein the Serpent made use of the Word to our Mother Eve, (when saying, *Ye shall be as Gods, knowing Good and Evil*) as being endued with that Spirit of Counsel and Understanding, which may enable them to do Judgment, and the better to discharge the high Trust reposed in them, in discerning between Good and Bad. Gen.iii. 5. 1 Kin.iii. 9.

“It is a Received Opinion among the Jews,
“That their Judges and Supreme Civil Magistrates had a particular Assistance and Afflatus
“of the Holy Spirit, to fit them for that Employment: Thus when God chose Seventy
“Elders to manage the Government of the
“People under *Moses*, He put His Spirit upon them. And so when *Joshua* was appointed
“to Rule them after *Moses*, he is said to be
“a Man in whom the Spirit was, and to be full
“of the Spirit of Wisdom. Nay, and it is certain,
Deut. xxxiv. 9.

“tain, that in difficult Cases, they judg’d by
 “consulting (the Mind of G O D Himself in)
 “His Oracle, the *Urim* and the *Thummim*.”

NOW tho’ Magistrates in these latter Times, must not expect so large a share of the Divine Spirit, as was pour’d forth upon the Rulers of G O D’s more immediate Appointment, while Extraordinary Gifts were more common in the World; yet may they not unreasonable expect such peculiar Assistances from Above, in the due Execution of their High Office, as may discover the Title they have in this Sense, to the Honourable Character of *Gods, and Children of the Most High*.

BUT we cannot proceed much further in this Comparison: For how Wise, how Great, how Good soever a Prince may be, he does not partake in the Nature, tho’ dignify’d with the Name of G O D: But is equally subject, as other Men, to the Laws of Mortality. Which brings me

II. In the Second Place, to Consider the Uncertainty of Princes Lives, and the Necessity They are under of submitting to the Sentence of Death. The same G O D who hath said, *Ye are Gods*, hath said also, *Ye shall die like Men*. So that however they may, as G O D’s Vicegerents, and Children of the Most High, say unto G O D, *Thou art our Father*; yet as Job. xvii. 14. *Men, they must say to Corruption, Thou art our Father; to the Worm, Thou art our Mother and our Sister*: In as much as their venerable Robes of

of Honour, must sooner or later be exchange'd,
for the common and lowly Garb of Mortality,
and their Palaces, for the Prison of the Grave,
where all Distinctions cease, and *their Glory* Psal. xlix.
shall not descend after them. 17.

SINCE they all proceeded from the Loyns
of the same common Father, *Adam*, in whose
Person the Sentence of Death was pass'd upon
all his Posterity; They are under an equal Ne-
cessity of *returning to the Dust*, from whence
they were taken, with the meanest of the Sons
of Men. *Death reigning*, not only from *Adam*
to *Moses*, but also to the End of the World;
for as much as *All Men have sinned in Adam*.
And therefore none can be exempted from
that which is the Punishment of *Adam's Sin*,
in which by Nature All are Partakers.

IT were vain to heap up Arguments to
prove this, it being what we find by sad Ex-
perience: Which teacheth us, That the most
precious Life, which is, like *David's*, *worth ten*
Thousand, cannot be preserv'd beyond its ap-
pointed Time, by any Human Power or Art.
But the best and greatest Princes are in a Day
or two snatch'd away, while they are full of
good Intentions, great and brave Designs, em-
ploying their Interest and Power for the Estab-
lishment of Truth, Religion, and Peace; pro-
viding for the Happiness of Mankind, and set-
ting forward the Glory of GOD. "Happy
" for them that they are full of these Designs!
" no better Thoughts can possibly possess their
" Hearts, or employ their Hours; the KING
" of

“ of Kings, the Mighty MASTER of them
 “ all, shall *bleſs* them, and reward them *whom*
 “ *He finds ſo doing.*” And it might be happy
 for us, if ſuch Princes could *live for Ever*, ac-
 cording to the Salutation given by the People
 of the *Eaſt* to their Kings, as we read in Scrip-
 ture. This is what we may indeed Wiſh, but
 “ ’tis a vain Complement to Men of Fleſh and
 “ Blood, whoſe *Breath goeth forth ſo ſuddenly,*
 Pf. cxlvi. “ *who die like other Men, who return again to*
 4. “ *their Earth, and whoſe Thoughts all periſh in*
 “ a Moment.

WHAT is now become of the mighty
 Nimrods of the Earth, thoſe *Rods of God's An-*
 ger, that ſtruck Terror into the Nations of
 Old, turned Kingdoms *upſide-down*, and *boasted*
themſelves in being Mighty to do Miſchief!
 Where are now thoſe haughty Tyrants, *Pha-*
raoh, Sennacherib and Nebuchadnezzar, famous
 in Sacred; *Alexander,* and the *Cæſars of Rome,*
 in profane Hiſtory; who ſet the World on a
 Flame, and blaſphemouſly exalted themſelves
 againſt GOD? Why, They are *gone down into*
the Pit, and nothing remains of ’em but the
 Memory of their Outrages and Devaſtations.
 But *David and Joſiah, Solomon and Hezekiah*
 were good Princes, a Bleſſing to the World,
 and therefore the Delight of Mankind; What!
 could not their good Deeds *redeem them from*
the Power of the Grave, that they ſhould not ſee
Corruption? Alas! No: They were but Men,
 how truly ſoever they answered the Title of
 Gods, and Children of the moſt High. Hezekiah
 indeed upon his Prayer had the ſhort Term of
 Fifteen

Fifteen Years added to his Life, but the Sentence of Mortality was not revers'd: And now They are all gone down into the Land of Darkness and Forgetfulness, they are laid in the Grave, *Job xvii. 16.* and rest together in the Dust.

NAY, and how many Generations of Princes have since arose, of whom, tho' famous in the Ages wherein they liv'd, we now know nothing; save only, what the Scriptures have told us concerning many of the Patriarchs before the Flood, that they were born, and that they died? Lord, what is Man that thou shouldst magnify him, or the Son of Man that thou shouldst make so great account of him, as to number him, *Psal. viii. 6.* among the Children of the Most High! Thou hast made him but a little lower than the Angels, and hast crowned him with Glory and Honour; Thou madst him to have Dominion over the Works of thy Hands; Thou hast put all Things under his Feet: And yet his Days are as a Shadow *Pf. cxiv. 4.* that passeth away. It is therefore high Time to Consider,

III. In the Third Place, What Use may be made of the two foregoing Particulars, in an Inference, or two easily deducible from them.

First then, SINCE the Princes, Magistrates and Governors of the World, are dignify'd with the Honourable Name of Gods, and Children of the Most High; this is an Admonition to Them to answer the Dignity of that noble Character, by doing Justly, loving Mercy, and walking as Gods in the Ways of Righteous-

Righteousness before their People; who are likewise hereby taught the profound Reverence, and dutiful Submission they owe to their Governors. They are to Us, as *Moses* was to *Aaron*, instead of *GOD*; They supply his Place, They act by his Authority, and are call'd by his Name: So that it is the Sovereignty of the *KING* of Kings, which we acknowledge in these his Substitutes: It is the Power of the *Most High*, which we revere in these his *Children*. And therefore, if we Despise Them, we Despise Him, whose Ministers they are: If we Revile Them, we Revile Him that entrusted Them with so much Power: If we Resist and Rebel against Them, we Resist and Rebel against the Ordinance of *GOD*; and they that Resist, shall receive to themselves Damnation, Rom. xiii. 2.

Secondly, SINCE the greatest of the Sons of Men, the Princes of the Earth, call'd Gods in my Text, are yet subject unto Death as well as other Men, we may hence learn, How weak a Support they are for our Confidence; how vain a Thing it is to place our Trust on their Lives, "which in a Day or two are spilt like Water on the Ground. They are, as the Prophet calls them, *The Breath of our Nostrils*; and Nations sometimes seem to live in them, and only to breathe their Breath. And yet *Their Breath goeth forth* like other Peoples Breath, and they return again to their Earth, (Their Earth, as well as Ours) and then all their Thoughts perish, and with them all our Thoughts too. Oh! Who can enough

esteem

"esteem those Lives, which by Experience
 "are found so Useful to the World, to the
 "securing its Tranquility and Happiness?
 "And yet who can value them too little, or
 "trust too little in them, who considers, how
 "soon *their Breath goeth forth, and they*
 "*return to their Earth, and all their Thoughts*
 "*perish.*" How soon their gracious Purposes
 for the Happiness of their People come to
 nought, and Death puts a Stop to all their
 Endeavours for the Publick Good!

HOW many *British* Princes have we la-
 mented the Loss of, within the Compass of a
 few Years, under whom we promised our-
 selves abundance of Prosperity? They "for-
 "med indeed a Multitude of brave Designs,
 "but liv'd, alas! to affect but few." As in par-
 ticular our last and best beloved Princess, *the*
Joy of our Heart, the Desire of our Eyes, who
 has been so lately "as in a Moment snatch'd
 "away from us; e'er we had Time to try
 "to move Almighty GOD by our Prayers,
 "or Time to apprehend a Stroke so Painful
 and so Mortal. *When the Lord in Mercy* Ps. cxxvi.
 "turned again the Captivity of our Sion, we were 1.
 "like them that Dream; when our Enemies
 "were just upon us, *they stumbled and fell*; v. 2.
 "Then was our Mouth filled with Laughter, and
 "our Tongue with Joy." Whilst we were pro-
 claiming what great Things the LORD had
 done for us at Home, the same merciful Pro-
 vidence gave us Rest Abroad, and made our
 most Gracious QUEEN "Instrumental in
 procuring the Desire of all our Hearts, a
 Safe and Honourable Peace; the Opportu-
 nity

" nity of healing all our Wounds, recovering
 " all our Losses, and making up the Breaches
 " which our intestine Foes, our foolish Dis-
 " cords, and ill-grounded Animosities had
 " occasion'd; the Opportunity of settling our
 " Affairs, and looking to the Ground we stood
 " upon; of putting them into such a Posture,
 " that neither Enemies Abroad, nor Enemies
 " at Home might give us any great Distur-
 " bance; that the Religion of our Country,
 " and its most Ancient, Apostolical, and best
 " temper'd Government, might be secured a-
 " gainst the Attempts and Machinations of
 " its old inveterate Enemies, the Sons of Vio-
 " lence and Darkness; and from the noisy Im-
 " portunities of unexperienc'd, raw, new-
 " fangled Schematists and Speculators.

BUT *least we should be exalted above Mea-
 sure, through the Abundance of these Blessings;*
 or to punish the Ingratitude of some for not
 Seeing them; of others for not Improving
 them; G O D has been pleas'd to " stop up
 Lam. iv. " for ever *the Breath of our Nostrils: The*
 10. " *Anointed of the Lord is taken away from us, of*
 " *whom we said, Under Her Shadow we shall live*
 " *in Plenty and Security.*

WERE I to attempt Her Character, I
 must give you a Transcript of all the Noble
 Qualities which adorn a Crown, accompany'd
 with all the Virtues that are amiable and love-
 ly in a Private Christian. But *Her Good Works*
 were not so few, or so obscure, as to stand in
 need of a Recital, but without it are sufficient
 Prov. xxxi to Praise Her in the Gates.
 31.

T H E

THE Necessitous whom She Relieved, the Afflicted whom She Comforted, the Destitute for whom She Provided, the Prisoners whom She Released, the Oppressed whom She Protected, the Weak whom She Supported, will to be sure Bless Her Memory, because they will feel Her Loss.

HER unaffected Piety towards God, Her Constancy in Her Devotions, and Her unblameable Conversation in the midst of the Temptations of a Court, sufficiently teach us, that Religion is practicable in the highest Stations of Life; and cannot but extort a Silent Veneration from those, that will not be prevailed upon to Copy after that Excellent Pattern She set them. Her Humility and, Condescension, Her Forbearance towards Her Undutiful Servants, Her Tenderness of the Rights of Her Subjects, the Justice and Mildness of Her Government, and Her ready Concurrence to every Pious, Charitable and Useful Design, cannot but endear Her Name to Her People, as well as make Her an Admiration and *Praise in the Earth.*

THE Church of *England*, which She Defended by Her Authority, Enrich'd by Her Bounty, and Adorn'd by Her Example, is more particularly oblig'd to *call Her Blessed.* And even those untoward Children, who rebell against the Government of the Church, must be guilty of the highest and blackest Ingratitude,

titude, if they can asperse Her Character; Nay, if they do not speak well of Her, and love Her Memory: Because the Sweetness of Her Temper induc'd Her to Tolerate, to Protect them, in the free Enjoyment of their Religious Privileges, however Undeserving; tho' Her Love to TRUTH, would not let Her Countenance or Encourage them. She truly approv'd Herself indeed, a *Nursing-Mother* to the Establish'd Church; but She did not act as a Step-Mother to the Dissenting Congregations.

IN short: If ever any Prince deserv'd the glorious Character given to Magistrates in my Text, of *Gods, and Children of the Most High*; every Unprejudic'd Person must allow, that our late most Excellent SOVEREIGN, of Blessed Memory had a just Title to it, as well on Account of Her Personal Vertues, as Her Publick Authority: And therefore the greater Cause have we to lament the shortness of Her Reign, and that She was not *full of Years*, as well as full of Glory, before she went down to the Grave.

THIS grateful Remembrance of the Best of QUEENS, I am satisfy'd, will never be resent'd by our present most Gracious SOVEREIGN, the Inheritor of Her Virtues, no doubt, as well as of Her Crown; and endu'd with more Principles of Honour, than to let any raise themselves to his Royal Favour, by injuriously lessening the Merit of the Dead.

MAY

MAY He compleat the Great and Good Designs his Predecessor left unfinish'd: May He long live a Zealous Defender of the FAITH, and Tender Father to the CHURCH, and enter late upon the Possession of an Incorruptible Crown of Glory, that fade not away.

FINIS.



THE
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